tive power of a lower knowledge, the deceit, illusion and deluding magic of the Rakshasa. The divine Maya is the knowledge of the Truth of things, its essence, law, operation, which the gods possess and on which they found their own eternal action and creation[1] and their building of their powers in the human being. This idea of the Vedic mystics can in a more metaphysical thought and language be translated into the conception that the Ignorance is in its origin a dividing mental knowledge which does not grasp the unity, essence, self-law of things in their one origin and in their universality, but works rather upon divided particulars, separate phenomena, partial relations, as if they were the truth we had to seize or as if they could really be understood at all without going back behind the division to the unity, behind the dispersion to the universality. The Knowledge is that which tends towards unification and, attaining to the supramental faculty, seizes the oneness, the essence, the self-law of existence and views and deals with the multi-plicity of things out of that light and plenitude, in some sort as does the Divine Himself from the highest height whence **He** embraces the world. It

must be noted however that the Ignorance in this conception of it is still a kind of knowledge, but, because it is limited, it is open at any point to the intrusion of falsehood and error; it turns into a

[1] *de-uanam adabdha watam.*